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THE ANGLICAN

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OF THE ANGLICAN SOCIETY

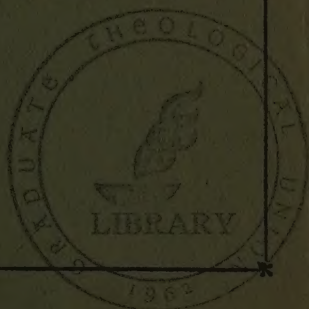


The objects of the American Branch of the Anglican Society are:

1. To promote and preserve the Catholic Faith in strict accordance with the principles laid down by the Book of Common Prayer.
2. To uphold and appreciate the Anglican Use both in rite and ceremonial.

Membership is invited on the broad principle of loyalty to the American Prayer Book, Constitution and Canons and the Common Law of the Anglican Communion. Apply to either the Secretary or the Chairman of the Extension Committee for membership. The dues are \$2.00 a year which includes subscription to "The Anglican."

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THE NATION'S STRENGTH: TWO DIMENSIONS

(The article following is part of an editorial in the English Guardian of August 4, 1950. It seems so applicable to our U. S. Government and to us Americans that the Editor quotes it.)

The facts need no eloquence of exposition. They speak for themselves.

The Russian Government has 175 active divisions, of which one-third are mechanized or armoured. The Western Union has 12 divisions. In ground troops we are vastly outnumbered. In armour we stand at an immense disadvantage. In military planes the Russians have a great superiority. The proportion is uncertain, but there is no doubt that our equipment is quite inadequate. We are here again vastly outnumbered. Our unpreparedness is prodigious. "We are more defenceless than we have ever been," said Mr. Churchill. His statement was not denied.

One may well wonder what combination of circumstances can have once more placed the British people in this pitiable plight. Is the experience of so many wars never to teach our statesmen a lesson? Thoughtful men will wish to probe deeper into an administrative system which seems to have no guiding principle in its assignment of priority to one or another expensive obligation, starving the defence services while squandering millions on abortive undertakings. . . .

But there are other forms of preparedness needed. It is little use training men for military defence unless we know what they really want to defend. We have referred (in a quotation from *The Times*) to the Russians as a great missionary power. The mission is unmistakable. For a generation its converts have been not unnoticed even in this most conservative country. In the field of national defence we may in time take necessary measures. The strength of our Navy, Army and Air Force may be greatly increased and, at a certain sacrifice of various amenities, the industry of the nation may be diverted to the manufacture of armaments. But it is still not clear whether an essential will not be wanting. Russia has achieved great success owing to the popularity of Communism. It is in respect of beliefs and emotive ideas that aggressor powers have the advantage. Their propaganda is conducted with energy and regardless of expense. With us propaganda is silent.

. . . . If in armaments, as Mr. Churchill has said, "we are more defenceless than we have ever been," we are equally defenceless in the spiritual rejoinder to the beliefs of that missionary power. For no man can faithfully claim today that the Western Union powers really hold strong convictions about any religious issue. That the issue is religious we recognize in theory. And we repeat once more — in brief statement — that we are fighting for a Kingdom not of this world. The whole world is divided today as it has never been divided since the third century between the serried ranks of two groups

of nations who disagree about the nature and destiny of man — a philosophical issue. Why cannot the country do more to advertise this vital issue? Should not the walls of our railway stations and the space allotted to illuminated signs be used to make known what we are defending? This should be done now.

This challenge of Communism is so serious that the muted response given by authority is puzzling. It provokes reflection. . . . It is not by military preparation that the great powers assembled against us will be stopped. Those powers are inciting men to revolution — men who do not know that revolution can bring disillusionment. It is the task of the West to show that Communism is not revolutionary enough. It is the task of this country, if its survival is to be won, to show the nations what the primacy of spiritual values actually entails. That will never be possible if we are content without sacrifice — practicing a conventional piety, attending Mattins now and then and singing carols at Christmas. Such a religion is more pagan than Communism.

THE ALTAR, ITS SETTING AND ORNAMENTS

by the Rev. Frederic W. Fitts

The first rubric in the Book of Common Prayer of the Church of England reads as follows — *"The chancels shall remain as they have done in times past. And here it is to be noted that such ornaments of the Church, and of the Ministers thereof at all times of their ministration, shall be retained and be in use as were in this Church of England, by the authority of Parliament, in the second year of the reign of King Edward the Sixth."* This rubric was passed both by Convocation and Parliament. Thus there was secured to the Church of England and all her daughter Churches of the Anglican Communion a worthy tradition for the altar, its setting and ornaments, as well as for all other adornments of public worship, according to Catholic practice, at a point in history before the debasements of the rococo period set in, under Roman domination on the Continent after the Council of Trent, and before the spoliation, ruination, destruction and contemptuous neglect of ornaments and ceremonies inflicted on the English Church by Puritan theologians and ecclesiastics, and other statesmen and politicians.

England has a rich heritage in her cathedrals and old parish churches, in spite of the carved work thereof being broken down by axes and hammers during the iconoclastic days of the reformation period and the later devastations of Puritan times. The restorations in the Victorian Era and the introduction of meretricious ornaments copied from 19th century Roman horrors, bought from dealers in stock patterns of ecclesiastical-shop-brass, by over-

zealous enthusiasts of the Catholic revival in the Anglican Communion, did not improve matters from an artistic standpoint. These mistakes however are rapidly being rectified today both in old and new churches in England, in this country, and other lands wherever the principles derived from the Ornaments Rubric are known and put into practice.

After our colonial period had passed, the Church in this land suffered long at the hands of building committees and architects ignorant of the requirements for churchly structures and ornaments, and especially of the principles which guided the builders of the "times past," referred to in the Ornaments Rubric. Although architects and other artists should not be hampered in their creative work, even today when things are so greatly improved, there are certain details about which many church architects need to be told, in order to have our chancels, altars, and other ornaments in agreement with the old and best models. At least we must save our churches from altars perched on too many steps, oversize reredoses which dwarf the altar, and general arrangements adapted from 19th century Roman models.

It is interesting to note here that the present liturgical movement in the Roman Church under the influence of their best scholars and artists, is going back to the older ways common all over Europe, at the period referred to by the Ornaments Rubric, and they are making their altars without so-called retables, gradines and other excrescences which mar the proportions and appearance of the holy table. Rarely today in new Roman churches designed by really good architects are altars to be seen resembling the glorified marble soda fountains of the gay nineties, or gothic wedding cakes, hung with lace and crowded with candles. Likewise they are forsaking their skimmed surplices, and chasubles of the sandwich-man type, and restoring longer and fuller surplices and chasubles of the so-called gothic shape and of ample dimensions.

Many of us have had and perhaps still have a legacy of monstrosities in the architecture and ornaments of our churches, and may still be suffering from these, and too much brass, ugly carpets, bad stained glass, dull-colored walls of terra cotta, dark and muddy greens, reds, browns or dirty buff, with stenciled patterns, painted texts and the like for decoration. It is hoped that this paper may be of help to some who have such problems to meet when the time comes for alterations and improvements.

Just a word more about the Ornaments Rubric. It may be objected, that since it was not included in the American Prayer Book, we are therefore free to build and furnish our churches in any way we like. Would that we had retained it, for even if we had departed from its requirements as was done in England for many years in some respects, nevertheless it would be there in the Prayer Book as an official standard to be followed in the better days that are coming. However, even if we are not officially bound by it, we show common sense in conforming to it, and thereby also help in further-

ing the needful work of making our churches all over the Anglican Communion, recognizable as Anglican, and not weak copies of Roman churches. However much the Roman Church may improve in its architecture and ornaments, its very rigid rules about tabernacles and thrones, canopies, etc., for Benediction and Exposition of the Blessed Sacrament, and for its other distinctive arrangements, will produce altars and chancels of quite a different type from what Anglican altars and chancels should be.

The typical English east-end or chancel is square, and this is the most satisfactory arrangement for our churches. However the Ornaments Rubric designates no special type of architecture and there are churches in England, of Saxon and Norman architecture as well as of the Gothic of the Early English, Decorated and Perpendicular types. There is no reason why Romanesque, Spanish, French, Classical and Basilican, and even churches in modern styles should not be built there and here, with due thought as to surroundings, climate and other considerations. But whatever the style or type of architecture the best results will be produced by following the general principles derivable from the Ornaments Rubric.

The main subject of this paper is the altar, its setting and its ornaments, therefore only a few words will be devoted to that part of the Chancel outside of the sanctuary, sometimes called the Choir.

The placing of a choir or rood-screen between the nave and the chancel or choir, was an almost universal custom in England, and may still be seen in the older and larger churches on the continent. On this screen the great rood or crucifix was placed with the attendant figures of the Blessed Virgin and St. John.

The East has had its great screen or iconostasis for centuries, dividing the holy place from the rest of the church. The West developed its rood-screens, until the introduction of the Elevation of the Host at Mass changed the emphasis of the Mass from the offering of the Eucharistic Sacrifice to the Adoration of the Host, then the screens began to disappear. Rarely if ever is a rood-screen seen in a modern Roman church. Here extremes meet. The Roman Church wishes all obstruction removed between the congregation and the altar, so that the Host may be seen at the Elevation in the Mass, and at Benediction and Exposition of the Blessed Sacrament, and the Protestant Churches likewise want nothing to obscure the sight of the preacher. The Eastern tradition with its iconostasis and the Anglican tradition with its rood-screen, are the more primitive and beautiful, and symbolize that the service of the altar is The Holy Mystery. Rood-screens also symbolize the veil within which Christ entered at His Ascension, the Choir symbolizing the outer courts of heaven, and the Sanctuary the Heaven of Heavens where the worship of earth is lifted up into the heavenly places and unites with Christ in offering and pleading His completed sacrifice which He continually presents in

Heaven. It is also altogether fitting that communicants going to the altar to receive the heavenly food, should pass under the rood, the sign of their redemption through Christ.

Within the rood-screen there are sometimes stalls for the clergy only in small chancels, but in large chancels usually there are choir stalls as well. It is too bad to spoil a small chancel by crowding into it stalls and benches for the choir. A space of at least 10 feet is needed in the center between the front desks of the choir stalls in the narrowest chancel. This may mean having only one row of stalls on either side, and if there is not room for one row, and 10 feet between their desks, it would be better to omit stalls on the sides of the chancel altogether, and make provision for singers elsewhere. In any case whether there are choir stalls or not in the chancel the clergy stalls are better placed against the choir or rood-screen, so that for prayers and praises, the ministers face the altar as the people do, and as the leaders of the congregation in the choir offices. For the exhortations, biddings and other words spoken to the people, it is only necessary for the minister to turn himself about and face the congregation.

In small churches the chancel, or at least the choir portion of it, need not be raised above the level of the nave and certainly not more than one step, and only two or three steps in large churches. In some old churches in England there is a step *down* into the chancel.

It is likely that in most churches one step will be placed at the entrance to the sanctuary, though there need not be, if communion benches are provided with a base of the convenient height and depth for kneeling upon. Where there are only altar rails and no kneeling step, a strip of kneeling cushion upholstered to 5 or 6 inches thick and 8 or 10 inches wide would suffice. The kneeling place for communicants should never be lower than the floor of the sanctuary and is better a few inches higher. Movable communion benches are a great convenience. Every step added takes from the height of the chancel and also from the floor space. In small and in low-roofed churches and chancels this is a very important consideration.

The space from the sanctuary step to the first step to the altar, commonly called the pavement, should be at least 6 feet. Rarely if ever should the altar be mounted on more than three steps, the lowest for the sub-deacon or Epistoler, the second for the deacon or Gospeller, and the top step or footpace for the Celebrant. If it is necessary to save space the sub-deacon may stand and kneel on the pavement and only two steps be used, and in smaller churches to have only the footpace, one step up for the Celebrant, and in very small sanctuaries it is better for the altar to stand on the floor or pavement without any step. As stated above, 6 feet at least if possible should be left from the communion step to the step to the altar. The remaining space may then be used for additional, one, or two, steps according to circumstances.

If there are deacon and sub-deacon steps, they should not be higher than 5 inches and have a depth of at least 18 inches, but 22 or 24 inches would be better. The foot-space should have a depth of 30 inches. It is well for the one or two lower steps to the altar to extend across the whole width of the sanctuary, and where there is only a foot-space, if the sanctuary is narrow, it would be well to extend that across the whole space.

The altar itself should be 3 feet 3 inches high, and not less than 2 feet 10 inches deep, 3 feet being better for average sized churches. The length of the altar will depend on the dimensions and character of the sanctuary. Most altars are made too short today for the requirements of Gothic architecture. A proportion of 5 to 12 is good, which would give an altar 10 feet long in a sanctuary 24 feet wide. No altar should be less than 6 feet long.

It is possible to add to the length and height of an altar which is too short and not quite high enough, by having a movable top made of oak or other wood, 2 or 3 inches thick and extending a foot or so, beyond the ends of the altar, and projecting an inch or two in front, if the top of the altar does not already project enough. The top of the altar should always project two or three inches in front else the priest will be continually hitting his toes against the base when celebrating. The altar hangings of course should be extended to the dimensions of the lengthened top.

Both wood and stone altars should be simple in design and not carved or decorated beyond the simplest mouldings, and certainly never colored or gilt, because by Anglican tradition they are stripped bare after Evensong of Maundy Thursday and remain so through Good Friday and Easter Even until Evensong. For this reason dark-colored wood, or stone not lighter in color than gray, are the best materials.

It is well for altars to stand clear of the chancel wall, reredos or dorsal, in order to get behind them, and if there is room it is also convenient to have a clear passage behind the reredos or dorsal of the main altar.

Gradines or so-called re-tables were never seen on altars, on the continent or in England, until modern times. They are fatal to the dignity of the altar and ruin the proportions of it and of the dorsal or reredos behind it. Along with tabernacles they are a modern invention, unfortunately copied in England and here, from Roman churches of late date. Our Roman brethren are dispensing with gradines now, and in some of their churches a hanging pyx for the reserved sacrament may be found instead of a tabernacle.

In England as long as the Blessed Sacrament was reserved it was in a hanging pyx over the altar, as was also common the continent, or in an aumbry in the north wall of the sanctuary, or in a sacrament house, a structure near the altar. The English Prayer Book as proposed in 1928 specifies an aumbry for reservation. A tabernacle spoils the proportions of an altar and

ruins a reredos architecturally, as also does a block of stone or wood in the center on which to place the altar cross.

The Ornaments Rubric covers, and the English canons order, a carpet of silk or other stuff to cover the whole front of the altar. This custom goes back to the first Christian century and always prevailed in England as well as in continental Europe. The one exception to this rule as already stated, being the stripped altar at the end of Holy Week. This covering is called the frontal. There may also be a narrow overhanging strip of the same or different material and color, at the top, called the frontlet and often erroneously named the super-frontal which is really the old name for the dorsal or upper-frontal. The frontlet is often made too deep. $7\frac{1}{2}$ inches including the fringe is a maximum measurement, and often 6 inches or even 5 inches would be better.

Beautiful frontals may be made of tapestry, brocade, and other materials of bold design, in panels with narrow strips of plain harmonizing or contrasting color between, and for the frontlet. These are far more effective and usually in better taste than embroidered frontals and frontlets on which alphas and omegas, crowns and crosses, conventional lilies and roses have been much overdone.

If frontals and frontlets for all the seasons cannot be afforded, two sets will suffice, one for ordinary use and one for festivals, and even one frontlet can be planned to go with two frontals. A special set for Lent, of linen, which will be described later may be quite inexpensive and most effective.

In recent years, sad to say, some of our churches have resorted to bare altars in front, or having only the frontlet, or even worse a strip of lace along the front edge of the altar, in imitation of some Roman churches which are disobeying their own rules, which require a frontal and frontlet. For the top of the altar three linen cloths is the traditional use. A cere cloth is only necessary on stone altars. It is a cloth which has been waxed and keeps dampness from the upper cloths. The first cloth may be the coarse linen to which the frontlet is attached, and needs to be fastened at the back of the altar by rings which slip onto hooks on the back, if the altar is of wood, and stands free from the wall or reredos behind it. Otherwise a flat bar of metal can be run into a proper hem on the back edge of the cloth. Its weight should be sufficient to hold the first cloth and its attached frontlet on the top of the altar without slipping.

The second cloth is just the size of the top of the altar, and the third is the "fair linen" of the rubric, and should hang over the ends of the altar to reach within an inch or two of the floor. It should not hang over the front at all. It may be decorated with five embroidered crosses symbolizing the five wounds of the Crucified, or it may be plain. The ends may be fringed but are better plain, and certainly never trimmed with lace.

Other linen ornaments are: (1) The Corporals, a pair of cloths not less than 20 inches square, including an inch hem, (unless the space from the base of the altar cross to the front edge of the top of the altar is less than 20 inches). One, the First Corporal, is for spreading on the altar at the Offertory, on which to set the sacred vessels containing the bread and wine. It may have a cross embroidered in outline perfectly flat in the center. It should be folded inward in threes, so as to make nine squares with its folding lines when spread on the altar. The second Corporal, sometimes called "the Pall," is the "fair linen cloth" required by the rubric for covering "what remaineth of the consecrated elements," after the Communion of the people. It should be folded wrong side in, in threes so as to make nine squares, and to distinguish it from the first Corporal, may have a cross of different design placed not in true center, but in the center of the middle front square near the hem. When folded this cross and square should be on the outside. The Second Corporal stiffened with a little starch and folded, makes the cover for the chalice until the Communion, and a better cover than the modern "Pall" of the Roman use, (which unfortunately has been copied in many of our churches), a square of cardboard, metal, or glass, covered with linen and edged with lace. After the Communion it is unfolded and covers the sacred vessels containing the Blessed Sacrament. The silk "chalice veil" (so-called) another modern Roman invention has no place among our ornaments. Our Prayer Book is quite in line with ancient usage in only ordering the sacred vessels to be veiled or covered when the Blessed Sacrament is within them.

(2) The Purificator, a napkin of soft linen or birdseye, for cleansing the sacred vessels, 13 inches square with a narrow hem. Purificators may be plain or marked with a small cross in the center. It is well to have two or three dozen, and they should be folded and ironed in threes, making nine squares. A fresh one of course should be used at each Eucharist.

(3) The towel for drying the priest's fingers at the Lavabo and the Ablutions. It is well to have a dozen or more, made of birdseye or any good toweling, not less than 27 by 12 inches. They may be pulled out at the ends in a fringe.

(to be continued)

THE GEOGRAPHICAL DISTRIBUTION OF THE GREAT LITURGIES

by the Rev. J. Joseph Meakin Harte

All of the great liturgies begin in the home of Christianity, West Syria. From here they spread rapidly over Asia and Europe. The two most influential and important centers where liturgies develop were: I. Antioch,

where the rite of St. Chrysostom seems to have been in operation about the year 400. II. The Jerusalem liturgy then known as the Synod of Jerusalem (348). This is the earliest of the great liturgies and is essentially a Greek liturgy. The fourth century texts that we have are much later than the liturgy, as scholarship has shown. Later it was translated into Syrian and this form is much more authoritative than the Greek text, which was influenced by Constantine. In East Syria later rites develop, the most important of which were; (1) the liturgy of Addi and Mari (my lord). This liturgy came from the environs of Edessa and is named from those who were alledged to have found the Church in Syria — Addi and Mari. It is a very old and important liturgy which reflects the early Church. It is still used in the Nestorian Churches. (2) The Liturgy of St. Mark which has its origins in and near Alexandria, Egypt. It is characteristic of the Coptic Church in that it was monophysitic and broke away from the orthodox Church on the question of the two natures of our Lord. The Abyssinian Rite or St. Sераption's Liturgy is derived from this one. (3) The Byzantine Rite of St. Chrysostom as distinguished from the writings of St. Chrysostom of the St. James' Rite was developed in Byzantium, originally in Greek and became characteristic of the Russian Church, since, when the Russians were converted by the Byzantium empire, the liturgy was translated into Old Slavonic. It is a 6th Century liturgy. It developed freely until the 9th and then was enforced by Imperial dictate. (4) This liturgy is called St. Basil's and is extremely obscure. It is the Asia Minor liturgy which the Greek took over along with Chrysostom and the one of Basil. They are used on alternate days in the Greek Church today. Both are in Greek and Old Slavonic. (5) The Roman family dates back to Justin the Martyr at about 140. It is the earliest; after which comes Hippolytus in 217. These are the famous two of the Roman family. In about 600 came the sacramentaries which consisted of:

- a. Leonine sacramentary — contains prayers to be said in the liturgy; a compilation. Contains some Roman material.
- b. Gelasian sacramentary — of the same period.
- c. Gregorian sacramentary — contains early Roman and Frankish elements. Had to do with Rites.

In addition to these we have the Ordines (ordinal) which is a manual or handbook which explains the details of the ceremony and dates back to about the year 800. The Present Roman rite is basically the ancient and medieval additions which accumulated to the Rite until the 12th Century. Today, all Roman Churches use the same Rite. This was not true in medieval times. There were many variations according to the Church's desire. However, on the whole they were variations of the Roman rite. The Sarum Rite is an English rite which is similar to the Roman family. It was the main liturgy

used in England since about the 8th Century. In 1570 the Roman Church demanded uniformity and all had to use the text which was used in the time of Pius V. In 1588 the Roman Church set up a Congregation of Rites which was to supervise the liturgy. This came from the Council of Trent which made a denomination out of Rome.

LITANY OF THANKSGIVING

(The following beautiful Litany (suggested for private use) is from "Growth in Prayer" by Miss Constance M. Garrett and is published by the Macmillan Company who graciously gave permission to The Anglican to publish it.)

Let us praise God in gladness and humility for all great and simple joys; and for the weak things of the earth which have confounded the strong.

GLORY BE TO THEE, O LORD.

For the gifts of wonder and the joy of discovery; for the everlasting freshness of experience; for the newness of life each day as we grow older.

GLORY BE TO THEE, O LORD.

For the fireside and the intimate talks of friendship, for meals eaten together in fellowship; for children, and all the sanctities of family life,

GLORY BE TO THEE, O LORD.

For the beech trees in spring and the fruit blossoms; for the smell of the country after rain; for the green grass and the flowers; for clouds and sun and hills and mountain streams.

GLORY BE TO THEE, O LORD.

For the joy which is born of sympathy and sorrow; for all pure comedy and laughter; and for the gift of humor and gaiety of heart;

GLORY BE TO THEE, O LORD.

For all the Lord's light-hearted men, who have consecrated mirth with the love of Christ.

GLORY BE TO THEE, O LORD.

For all singers and musicians; for all who work in form and color to increase the joy of life.

GLORY BE TO THEE, O LORD.

For all who have loved the common people and borne their sorrows in their hearts,

GLORY BE TO THEE, O LORD.

For all obscure and humble saints; for all ignorant disciples, who have yet lived in the companionship of Christ; for the image of Christ in ordinary people; for the glory of God, shining in commonplace lives,

GLORY BE TO THEE, O LORD.

For all holy and humble men of heart, in whom the love of our Saviour Christ has been manifest to the world,

GLORY BE TO THEE, O LORD.

The earth is the Lord's, and the fulness thereof. Let us thank God for all the provision which He has made for the needs both of our bodies and souls. For all the sustenance which Thou hast given us, for our bodies, minds and spirits,

WE THANK THEE, O FATHER.

For the knowledge that we are all Thy children, and that Thou dealest with us as our Father, being ever more ready to give than we to ask,

WE THANK THEE, O FATHER.

For the knowledge of the ordered course of nature, delivering us from fear and superstition,

WE THANK THEE, O FATHER.

For trusting us with the knowledge of Thy laws to subdue the earth and replenish it for thee,

WE THANK THEE, O FATHER.

For our physical nature, with its strength and gladness; and for the inexhaustible wealth of life.

WE THANK THEE, O FATHER.

That thou hast sent Thy Son, born of a woman, to make our human flesh the instrument of Thy glorious and holy will.

WE THANK THEE, O FATHER.

That Thy Son labored for His daily bread, knowing hunger and poverty and weakness.

WE THANK THEE, O FATHER.

For the resourcefulness and generosity of Thy providence for each of us.

WE THANK THEE, O FATHER.

For giving us the privilege of service and supplying us with the means to fulfill Thy purposes.

WE THANK THEE, O FATHER.

O Father of all, Who art Wisdom and Beauty and Goodness, whose spirit ever strives in the souls of men, we thank Thee that Thou hast made us heirs of all the ages of Thy creative effort, and called us to share some part of Thy burden of redemption.

GLORY BE TO THEE, O LORD.

For the vision of Thyself in our Lord and Saviour Jesus Christ; for Thy divine compassion which carest for us despite our weaknesses, cowardice and self-love; and for Thy leadership until this hour.

GLORY BE TO THEE, O LORD.

For the leaven of Thy ideals of liberty and justice and brotherhood, which have worked so terribly and still so hopefully among the peoples of the earth.

GLORY BE TO THEE, O LORD.

Because through suffering and weakness, Thou has taught us patience, and given us the sense of dependence upon Thee; because in health and strength Thou hast given us to share Thy joy in being active; and because in sorrow Thou hast revealed to us the glory of others' kindness.

GLORY BE TO THEE, O LORD.

For the discipline of life, for the endurance which is learned through drudgery; for the work which is its own reward, and for the difficulties which are the material of victory, Thy victory in us.

GLORY BE TO THEE, O LORD.

Because through the turmoil of life, we find Thy peace; because for the adventure of life, we need Thy strength; and because in the supreme adventure of death, we have Thy blessed hope,

GLORY BE TO THEE, O LORD.

For Thy Church on earth, for the comfort and encouragement of the blessed company of faithful people, and above all for the sense of Thy companionship with us in loneliness and fellowship, in sacrament and prayer.

GLORY BE TO THEE, O LORD.

WARTIME PRAYERS

The two prayers following were written by Bishop W. Appleton Lawrence and the late Bishop Brent respectively. They are appropriate at this critical time. Would that all our parishes might hold weekday services of intercession for peace and for our brave men now defending the liberties of Koreans. Perhaps beginning in September this may be done.

A Prayer for Peace

O eternal and compassionate God, who of old did'st set Thy bow in the cloud in token and pledge that mankind should not be utterly destroyed; we implore Thee to overcome by Thy Spirit the madness of violent men lest they annihilate Thy Creation. Let the knowledge we have received at Thy hand be used for good and not for evil. So may the simple and innocent whom Thou lovest, O Lord, cease from trembling and turn to serve and worship Thee alone. We ask it in the Name of the Great Son of the Covenant, Jesus Christ our Saviour. *Amen.*

A Prayer for Peace

O Lord our God, inflame our hearts with such a passion for that peace which is born not of our fond desires but of Thy inflexible purpose, that we may avenge the valiant dead by displacing madness with sanity, force with reason, war with law. Raise up in our midst leaders of vision and courage who, scorning peril, will guide our nation into great adventures for the wellbeing of mankind and the establishment of enduring peace in the whole world. Quell national arrogance wherever it prevails. Frustrate intrigue and selfish scheming. Make goodwill reign in the hearts of men and speedily bring us out of our present confusion into the order and righteousness of Thy Kingdom, through Him Who is Prince of Peace and Saviour, in Whose name and words we pray. *Amen.*

A CURRENT CONTROVERSY

A controversy has arisen in the Church which reveals one of the main differences between our "schools of thought," or "parties." Bishop Dunn had a commemorative service of the Holy Communion in the Washington Cathedral at which a Lutheran minister read the Epistle and a Congregational minister read the Gospel. Bishop Hall held an evening ordination in Grace Church, Manchester, N. H., at which various Protestant ministers joined with our priests in the laying-on-of hands of the ordinand. The action of Bishop Dunn violated Canon No. 49 of the General Canons of the Church. The action of Bishop Hall seemed to imply that regular Episcopal ordination needed to be supplemented by "Protestant" ordination.

Presumably these things were done in the interest of Christian unity, but the immediate result has been not to *unite* but to *divide*; uncertainty, confusion, bad feeling has been roused by what many (including a majority of our bishops) consider ill-advised actions. We have important committees dealing with all sorts of questions as to Unity; progress is being made; but only harm comes when individuals, bishops or priests, take matters into their own hands.

Prayer Book Churchmen do not question the sincerity and purity of the motives of Bishops Dunn and Hall. They lament any infractions of the canons, any action which seems to imply the insufficiency of Apostolic Ordination.

Of course, as so often in similar cases, there is a feeling that perhaps our Church had best divide, the ultra-Protestants in one section, the extreme Catholics in another. It is true that the balance between "parties," "schools of thought" is not always easy to maintain. But any such division Prayer Book Churchmen would thoroughly disapprove. They would counsel the very Protestant-minded not to repeat such irregularities as herein mentioned, but to keep the faith and administer the Sacraments as the Prayer Book directs. They would counsel the extreme Catholic-minded to abjure imitation

of Rome (more upsetting to many congregations than is often recognized), and to obey loyally the Prayer Book.

In other words, the great body of members of our Church, who are not "extreme" in either direction, desire that the Prayer Book and its teaching and direction be loyally obeyed. The Prayer Book is the great bond of unity among all the different parts of the world-wide Anglican Communion. It is also, and should increasingly be the bond of unity among all the different "parties," "schools of thought" we have.

THE LITURGICAL LECTIONARY

The first volume of the Prayer Book Studies, on Baptism and Confirmation, and on the Liturgical Lectionary, issued by the Liturgical Commission of General Convention, is a fine piece of work. Perhaps this reviewer should not write of it as he was a member of the Liturgics Commission and had a part in the suggested arrangement of Confirmation: but he had no part in the article on the Liturgical Lectionary and is especially interested in that.

This article is first-rate and shows the results of much study and research. It does seem that the present Gospel for Advent Sunday should be replaced by one more suitable to the season, although to use it for Palm Sunday seems unnecessary as the Riding into Jerusalem is already sufficiently commemorated at the services by the palms and the hymns, and nothing should displace the great Gospel of the Passion, otherwise the unique beauty of the services of that day, with their mixture of praise and exaltation and royal solemnity, is marred.

The suggestions for better Gospels for Advent II and IV are admirable, and so are most of the proposed changes for Epistles and Gospels. Perhaps the best way to deal with Christmas II is to provide a new Collect, Epistle and Gospel, to be used on January 2, 3, 4 and 5. The suggestions for Passiontide and for shortening the Gospel for Whitsunday are fine.

The present reviewer believes, however, that nothing should displace the great Gospels for Christmas Day and Easter Day; it is true that by adding a few verses the Easter Gospel would record an Appearance, apparently desired by many. Certainly there should be a new Gospel for Trinity IX. The Prodigal Son makes a splendid lesson for Ash Wednesday, as it would, also, for Morning Prayer on Trinity IX, but it makes a poor Gospel, as those of us who have used it now for many years know, — it is too long, and has an anti-climax.

We have to remember that the acid test for much liturgical matter, is to be applied, not in the study, but in worship in the church; under this test the great Gospels for Christmas Day and Easter Day come out well, the Gospel for Trinity IX does not.

The Church has reason to be very grateful to the Liturgics Commission, not only for this pamphlet (published at one dollar by the Church Pension Fund) but also for the wise decision not to petition General Convention to undertake revision at this time but to issue these Prayer Book Studies, so that years of thought and study may occur *before* actual revision comes.

WHITSUNDAY

A task greatly needing to be done is to encourage the Church to celebrate Whitsunday far better than it does. Maybe the Anglican Society could undertake to foster this; it would be one most appropriate result of our promoting the observance of the 400th Anniversary of the Prayer Book of 1549 which we did last year.

An important way to help this better observance is to induce our rectors generally to put forth all efforts to celebrate the day in a way second only to Easter Day; of course many already do so. Let special hymns be sung, let the Holy Eucharist be celebrated as the chief service of the day, let there be a general communion perhaps with special emphasis on families receiving together. Let there be a church school festival. Let there be special floral decorations. In one small mission last Whitsunday the people gladly responded to an appeal to bring flowers of all kinds from the fields and gardens to decorate the church with the result of a truly festive appearance on the great day.

Perhaps those who care greatly about this will pray about it and ponder what may be done and talk with friends about it.

NOTES

So many orders came in for *The Altar*, by the late Rev. F. W. Fitts, which is now out of print, that the Editor decided to re-print it in two issues of *The Anglican*. The first part appears in this issue, the second will be printed in the December issue.

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The last issue (June) of *The Anglican* was published by the *Witness*. As a result, we have 15 more members, and the Secretary received (and answered!) some 50 letters of inquiry for leaflets, etc.

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The Treasurer is glad to report that the large bill we owed for the *English Catholic* is now paid.

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The Editor will be glad to open a "Question Box" if any of our readers desire it and will write letters!

Attention is drawn to the resolution proposed at the Annual Meeting of the English Society on November 16, 1949 to the effect that the second object of the Society be reworded to read: "To uphold and appreciate the Use of the Book of Common Prayer, both in rite and ceremonial." The change was urged on two grounds, (1) that the term "English Use" was commonly understood to mean the mediaeval Use of Sarum, and (2) that the extension of membership beyond the provinces of Canterbury and York necessitated a term which would include the authorized use of other provinces of the Anglican Communion. This will probably be acted upon and passed at the next Annual Meeting in November 1950. Doubtless we of the American Branch will be glad to bring our second object into conformity with this, replacing "Anglican Use" by "Use of the Book of Common Prayer." The matter will be brought up at our Annual Meeting next January.

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Biographies well written and delightful have recently been published: —
 Frederick Temple (late Abp. of Canterbury)
 Cosmo Gordon Lang (late Abp. of Canterbury)
 Winnington-Ingraham (late Bishop of London)
 "The Diary of a Dean" (Inge)

The second volume of the series on *The Church's Teaching* by Dr. P. U. Dawley, *Chapters in Church History* is very fine and readable.

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An interesting list of "Basic Books" was printed in answer to a letter in the May 14, 1950 issue of the *Living Church* — here it is: —

The Book of Common Prayer.

Frank Wilson, *Faith and Practice and the Divine Commission* (both Morehouse-Gorham).

Frank Damrosch, *The Faith of the Episcopal Church* (Morehouse-Gorham).

C. B. Moss, *The Christian Faith* (Morehouse-Gorham).

C. S. Lewis, *Miracles, Christian Behavior, the Case for Christianity*, everything by this author. Macmillan.

B. I. Bell, *Understanding Religion* (Morehouse-Gorham) and *The Altar and the World* (Harpers).

John Higgins, *This Means of Grace* (Morehouse-Gorham).

Pell and Dawley, *The Religion of the Prayer Book* (Morehouse-Gorham).

J. W. C. Wand, *The Church* (Morehouse-Gorham).

Alan Richardson, *The Gospel and Modern Thought* (Oxford Press).

Patterson, *A History of the Church of England* (Longmans, Green).

Johnston, *The Story of the Prayer Book* (Morehouse-Gorham).

Chad Walsh, *Stop Looking and Listen* (Harpers).

Pittenger, *The Christian Way in the Modern World* (Cloister Press).

Temple, *Nature, Man and God* (Macmillan). Better yet for the general reader are the smaller Temple books.

Have any of our subscribers back numbers of "The Anglican" for 1946, Vol. 2, No. 2, and for 1947, Vol. 3, No. 2? Please send to the Editor, who could use copies of 'The Altar' by Fitts.

THE ANGLICAN SOCIETY

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May there soon be a Canadian branch! Several Canadian priests are members of the American Branch.

